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Encyclical Promotes Family Rosary

Story on page 4

Oblate Bishops and Missionaries Attending the Ottawa Conference, October 5-6



Photo Marciel—Le Droit

First row, left to right: Fr. Servel, (Rome); Bishop Routhier (McLennan, Alta.); Bishop Lajeunesse (The Pas, Man.); Bishop Guy (Montreal); Very Rev. Fr. L. Deschatelets, Superior General (Rome); Bishop Trocellier (N.W.T.); Bishop Coudert (Yukon); Bishop Belleau (James Bay); Bishop Scheffer (Labrador).

Back row, left to right: Fr. Robidoux (Lebret); Fr. Boucher (Falher, Alta.); Fr. O'Grady (Kamloops); Fr. Fournier (Edmonton); Fr. Larochelle (Montreal); Fr. Pouts (Lyon, France); Fr. Champagne (Ottawa); Fr. Birch (Ottawa); Fr. Latour (Hobbema); Fr. Piché (St-Boniface, Man.); Fr. Renaud (Ottawa); Fr. Verreault (Montreal); Fr. Michel (Fort Smith); Fr. Lemieux (Montreal) and Fr. G. Laviolette (Editor of the Indian Record).

WELFARE AND TRAINING COMMISSION MEETS IN OTTAWA, OCTOBER 5 AND 6

OTTAWA — The annual meeting of the Oblate Commission for Indian Welfare and Training was held in Ottawa, October 5 and 6, Bishop J. Guy, O.M.I., presiding. The Vicars apostolic, the Provincials, and other members of the Oblate Order twenty-five in number, coming from all parts of Canada, were in attendance.

The Very Reverend Father Leo Deschatelets, Honorary President of the Commission, expressed his gratitude to the Oblate Missionaries for their work among the Indians and Eskimos of Canada and expressed the hope that the Missionaries will be able to continue and to expand their work throughout the country.

Mr. Laval Fortier

The Deputy-Minister of the Department of Citizenship and Immigration, Mr. Laval Fortier, was guest speaker at the Convention. Mr. Fortier insisted on the spirit of co-operation between the Churches and the officials of the Indian Affairs Branch.

The Deputy Minister explained how the new Indian Act had been conceived in a spirit of progress and he gave precisions

on the legal interpretation of article 111 concerning the band franchise of Natives.

According to Mr. Fortier, certain articles of the new Law will be modified after a period of two years which will give time to see how these specific articles can be applied practically.

Concluding this talk, Mr. Fortier reiterated his desire to foster a spirit of unity and collaboration between the Government and the Churches for the greater advantage and progress of the Canadian population.

The New Indian Act

An extensive study of certain sections of the new Indian Act was made by the members of the Commission. The Indian School Principals were urged to organize Catholic Action in their schools with a view of initiating

APPOINTED TO WINNIPEG SEE



THE MOST REV. P. F. POCOCK, D.D., D.J.C.

The appointment of Bishop P. F. Pocock, of Saskatoon, as Co-adjutor Archbishop of Winnipeg with the right of succession was announced at Ottawa on Saturday, September 1, by the Most Rev. Ildebrando Antoniutti, Apostolic Delegate to Canada. He succeeds the late Archbishop G. Murray, C.Ss.R., after whose death he was named Apostolic Administrator of the Archdiocese of Winnipeg.

Archbishop Pocock was born on July 2, 1906, was ordained on June 14, 1930, and took possession of the Diocese of Saskatoon on July 19, 1944, to fill the vacancy left by the appointment of Archbishop Murray to fill the Archdiocese of Winnipeg. Although it is a promotion, the departure of Archbishop Pocock will cause deep regret among all classes and creeds in Saskatchewan, to all of whom he has been an inspiring and sympathetic friend.

the pupils with the duties and responsibilities of leadership.

A question was raised in regard to the Indian Associations or Unions and the meeting re-
(Continued on page 4)

INDIAN RECORD

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Why Catholic Schools?

Excerpt from an address by Most Reverend Philip F. Pocock, D.D., Archbishop-Coadjutor of Winnipeg.

What is a Catholic school?

It is not simply a school where the pupils are Catholic. Some such schools exist and are not Catholic. Nor is it a school where the teachers are Catholics. A complete staff of Catholic teachers in one of our public schools would not render it a Catholic school. It is not a school in which the Catholic religion is taught for a half-hour a day. Pope Pius XI has written: "The mere fact that a school gives some religious instruction does not make it a suitable place for Catholic students."

Theoretically, then, the following could exist: a school with Catholic teachers, Catholic pupils and a period set aside for the teaching of religion, which would not be in a true sense a Catholic school.

Frankly, I believe that this false concept of the Catholic school is widespread and that those who are opposed to Catholic schools base their objection on a misunderstanding. And we should not be very much surprised! If Catholic education meant merely segregating Catholic children under Catholic teachers for the sole purpose of imparting religious doctrine for two hours a week, it would indeed be difficult to justify the separate school system.

No, a Catholic school is much more. "To be this (Catholic)," declares Pius XI, "it is necessary that all the teaching and the whole organization of the school and its teachers, syllabus, and textbooks in every branch, be regulated by the Christian spirit . . . so that religion may be in very truth the foundation and crown of the youth's entire training."

A Catholic school, then, is one which teachers with deep faith, with ardent love for God and the Church which He founded, strive in every exercise of their teaching office to guide their pupils to learn and to love and to live in the light of the truth which God has revealed in Jesus Christ.

What does all this imply?

To begin with, a Catholic school must teach religion and teach it formally as a distinct subject. Moreover, since a knowledge of God and of the truths He has revealed stands first in the hierarchy of the sciences, it follows that religion must hold first place in the curriculum.

Specifically, the child must be taught:

- (1) That God exists and what God is like;
- (2) Man's nature, particularly the spirituality and immortality of the soul;
- (3) Man's origin and the purpose of man's life;
- (4) The nature of the supernatural life to which man has been elevated;
- (5) How the spiritual life was lost to man and recovered by Incarnation and Redemption of Christ, The Son of God;
- (6) God's plan of redemption through membership in His Church;
- (7) What is right and what is wrong and why;
- (8) How to pray and how to live.

But it is by no means sufficient that these truths be taught as a distinct subject like arithmetic or spelling. **These truths must be lived; their light must shine on every subject, activity and department of the school.** The day's work and play must be consecrated to God.

The study of nature must help the child to realize that the staggering beauty of the sky, the flowers, the trees, reflects the infinite beauty of the Divine Architect; that the sunshine and rain proclaim His Providence and love, the mountains and oceans His power and might.

Literature and music and art must not be conceived as mere slaves to serve the whims and pleasures of the master-man, but as Divine gifts which should be used for the praise and glory of the Supreme Artist and Musician.

The teaching of history must be true, pointing to the Life, Death and Resurrection of Christ as the central and most important fact of all time. Health must be taught and fostered not as an end in itself, but as a means of serving God and man.

Social studies must be inspired by the social doctrine of the great Social Reformer, Jesus Christ. Discipline must be taught with a view to aiding the child to conform, not to a conventional code of human behavior, but rather to the will of his Maker.

Vocational Guidance must be based not on the principle "Where can I get the most out of life," but on the maxim of the gospel "if any man will save his life, he must lose it."

The stressing of religion in the ideal Catholic school does not mean that secular subjects are under-emphasized or that training in citizenship is neglected. The Catholic school must adopt every truly progressive measure known to educators. It urges citizenship as a virtue, as a mandate of the Divine Law.

Anyone familiar with graduates of Catholic schools knows that they take second place to none in either scholarship or citizenship.

But the stressing of religion does mean that all subjects are being taught in the proper perspective and that the pupils are receiving a formation based on reality based on truth.

No longer do educators consider the school as a shop where children are drilled in the three R's and other facts. Modern educators profess that the school must accomplish a work of formation, that it must give direction to a child's life, direction based on a pattern of values. In the child there must be developed "attitudes, ideals, loyalties, purposes."

It must be remembered that God is the fundamental value. He gives meaning to the pattern. Take God out and the pattern falls apart, is meaningless.

I ask you: "Do you believe that God is the key to the understanding of life? Do you, or do you not?"

If you do, you have your answer to the question: "Why a Catholic school?" If you do not, at least you understand better the Catholic viewpoint. You will not be laboring under the false impression that Catholics are merely seeking to segregate their children.

And surely you will share our conviction that the Catholic school can develop men and women with a deep sense of responsibility, both to God and to their neighbors.

Use for Comics

Driving through New Mexico last summer, I stopped at a Pueblo Indian settlement near San Idelfonso. My attention became focused on an Indian craftsman, his head bent low over his work as he hammered an intricate design on a silver amulet. He ignored me completely as he concentrated on his handiwork. After 15 minutes of quiet observation, I broke the silence by saying: "That's a very unusual design. Does it represent a prayer for harvest or rain or is it an appeal to the Great Spirit?"

A smile creased his leathery face. "Not Great Spirit or gods of rain or harvest," he replied. "This pattern come from cut-out in comic book."—David Gordon.

Ask A.A. Aid to Halt Drinking

Something they could have used handily away back when the Palefaces were trading them one jug of firewater for a stack of beaver skins a long rifle high, an Alcoholics Anonymous group has been organized on the Six Nations Indian Reservation near Brantford, Ontario. It is not that there are more alcoholics among Indians than among whites, but a handful of conscientious imbibers feel that their new group may go a long way to wiping out a lot of the trouble the red men have had because of firewater.

When the group organized more than 200 members and friends of AA met at the community hall at Ohsweken. Speakers came from Hamilton, Port Colborne and Nova Scotia.



MISSIONARY ASSOCIATION OF MARY IMMACULATE

I

I was indeed very happy the day Sr. Herauf asked me if I would like to work at the M.A.M.I. Centre in St. Boniface for a few days in the summer. Naturally I was willing to go and considered myself very fortunate since I had been picked from so many girls.

I couldn't wait for the day when I would arrive in St. Boniface, but it came at last on August 3rd. I saw, for the first time, St. Boniface and the M.A.M.I. centre. It was a nice building and a beautiful home. I loved it right there and then.

At the beginning I said Sister asked me if I would like to work there. Well, I don't think I worked very much, and I don't think Clive worked much either, because a few times we had to wake him up for supper. That means he fell asleep on his work.

But I did help Father Laplante in various tasks such as discussing with him the bulletins for this year, addressing envelopes and stamping pamphlets. Clive wrote some articles for the Indian Missionary Record as well as for a few other papers.

While we were in St. Boniface we saw a lot of the city, as well as Winnipeg and the surrounding district. Once we even went for a picnic in St. Norbert. For us, it was really a holiday more than anything else and we certainly enjoyed it.

The reason for my writing this was not to tell you of the wonderful time I had, but rather of the wonderful work Fr. Laplante, Fr. Lazure and Miss Therese Guay are doing there at the centre.

Without a doubt there is very much for them to do and I know they are happy to do it because it pleases our Blessed Mother so very much. They are interested in people in all walks of life but it seems to me they are more interested in the Indians of Canada. They have a great job to do and it would be nice to see Indian boys and girls helping them out. I don't mean that you have to go to the centre but you can help right on your own reserve to bring the Blessed Mother and her Beloved Son into all the Indian homes.

**Rose Alma Bellegarde,
M.A.M.I. President of the Senior
Girls, Lebret, Sask.**

II

I would like to voice through the I.M.R. my appreciation to Rev. Fr. Laplante, O.M.I., to Miss Guay and to Fr. Beauregard, O.M.I., for the hospitality they have bestowed to Rose Alma and myself during our stay at the M.A.M.I. centre in St. Boniface. Their kindness and charity was unsurpassed. I really and wholeheartedly enjoyed the few days spent there.

The little work we did do

while there was not worthwhile compared to the tremendous efforts being accomplished by our director and his assistants, Fr. Beauregard and Fr. Lazure. They not only work on Indian school bulletins, as some might believe, but they also prepare students', young couples, ladies' and other bulletins for the white people. Their labors are many and difficult, yet they persevere unflinchingly.

I consider that, as associates, we should pray earnestly for the success of our association, so that their burdens may be lightened, and so that they may see the fruits of their labors blossom into favorable attainments.

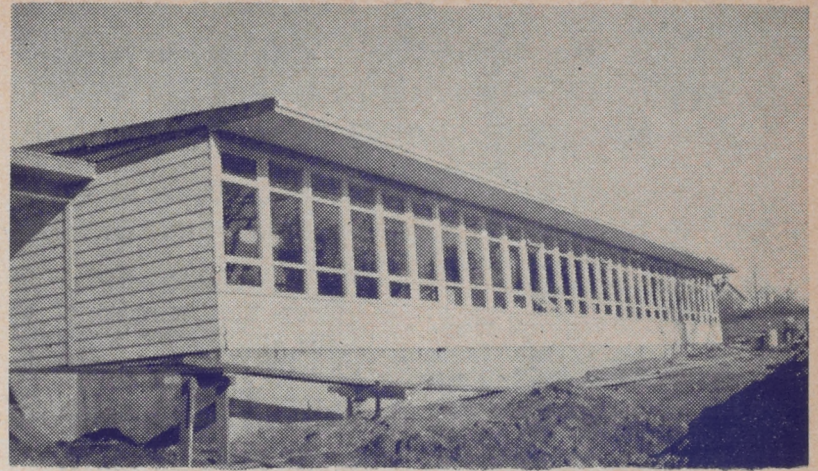
We also had the pleasure of gaining the acquaintance of a very interesting man in the person of Rev. Fr. A. Darche, O.M.I., who was there studying the M.A.M.I. He is on the staff of the Beauval Indian School and intends, I believe, to further the M.A.M.I. in that school. His jokes and quips were always welcomed, and it is quite certain he knows the difference between "eat" and "heat".

We were very happy to see Rev. Fr. Provincial there also and would like to thank him for the pleasant trip to the park.

Once again, I must say "thank you" to all concerned.

P.S.: It must be told that Rose Alma never had to wake me up for dinner. She never had an appetite because she licked too many stamps.

**Clive Linklater,
M.A.M.I. Secretary, Senior Boys,
Lebret, Sask.**



West Saanich (B.C.) Indian Day School — 3 modern classrooms and all facilities. — Erected last summer by the Indian Affairs Branch.

Kuper Island Reports

Circular letter written by Helen Jack, President of the Students' Guidance Club, reports the following activities at the school:

The Students' Guidance Club of Kuper Island donated to Laura Pierre, President of the Club last year, a beautiful Rosary in appreciation of her devotedness towards the Club members.

Miss Pierre, who now resides at St. Mungo's Cannery, sent the following message:

"Dear Girls:

"Being your president of last year, I consider it a duty to write you a letter to encourage you to continue with the club, which I see has done a great deal for your own enjoyment and others. I hope you all treat your new president as well as you have all treated me and make her feel that she can trust you all and be helpful, too, for helpfulness is a good quality and does a lot for your own enjoyment in later life. Remember your first president in your daily Rosary as you are unforgotten in mine." Miss Pierre donated \$5.00 to the club.

Social Gathering

The girls are quite enthusiastic about their social gatherings and they are learning several dances, such as the Virginia Reel, Substitution Dances and Square

Dances; while the ladies are having a gay time, the poor boys have to work oiling the dance floors! Poor guys!! Too bad, is it not?

Students' Club

A special day was devoted on September 11th to the Students' Guidance Club activities; the day began with Holy Mass. In the evening 15 senior students gathered in the living room for annual elections, which were presided over by Father Tourigny, S.M.M., in the absence of Father Camirand.

The following officers were elected: President, Sadie Pierre; vice-president, Gladys Chapman; secretary, Mary Antoine; social director, Josephine Modeste; health director, Betty Bob, sports director, Gertrude Thorne.

Rev. Father then presented a badge to each member of the club. The session closed with a hymn to Our Lady.

WONDERFUL SPIRIT AT WHITEFISH-BAY DAY SCHOOL

Miss Mary Ellen Doyle, principal at the Whitefish Bay Indian Day School, gratefully reports the happiest school opening in a long and varied teaching experience. With all pupils present excepting two families (the heads of whom had the graciousness to call in person and ask for and obtain permission for a few extended days' absence from the Reservation for special reasons) all records seem to have been broken for the first week attendance.

Another reason for rejoicing is the fact that as assistant the department in Ottawa has sent out Miss Monica O'Neill, first fully qualified and experienced junior room teacher.

Young children the world over are wonderful but there are none so angelic, so delicately impressionable as these little creatures of nature. Ideas associated with these first days in the classroom may well set life-long attitudes

towards civilization and Christianity.

Chief Peter Joseph honored the pupils and teachers alike by calling in both classrooms and exhorting pupils to attend regularly and co-operate with the authorities who were, after all, sent here to help them become fully responsible, educated Canadian citizens. He and his brother, Andrew, had themselves set a wonderful example by working

together to get a 40-foot pole—a beautiful pine—set up and the good old Union Jack flying.

Too often the flag in the past has, by the very nature of things, been associated with war instead of peace. Patriotism, like religion, is a thing of the spirit and like religion it has its symbols that should apply daily in the classroom and on the playground. Remember the red says, "be brave." The white says, "be pure." The blue says, "be true". Ordinary every day living is a battle between good and evil and we all have occasions each day to remember that we serve our country best when we remember the Creator who made us.

The Indian's Progress

MARJORIE ELAINE DAVIDSON
Menaik, Alta.

Have Indians made progress in adjusting themselves to a new way of life since the coming of the White Man? The answer is an unquestionable "yes".

The Early Days

Since the advent of western civilization has been forced upon them, the Indians have had to change their way of life completely. The first white men to invade the continent, and to continue their exploration from Atlantic to Pacific, and all points north and south, were often a miserable lot of immoral, reckless, dirty escapers from the laws of their own countries — people who might have ended up imprisoned had they remained within their own lands.

Promises were made only to be broken . . . agreements over land titles, or over rights to own a home, and to have a place to earn a living (albeit by hunting and fishing) were simply disregarded. Indians were considered as being treacherous savages; attractive only if found dead.

Valuable furs were purchased by white traders for cheap token payments, and/or rotten whiskey. Occasionally an Indian was killed for his cache of furs — as was often the case in the Aleutian Islands. The fur-bearing animals became scarce; so did the buffalo — the red man's source of food, robes, and skins for housing.

A very few years saw the mighty, endless herds of buffalo facing extinction at the hands of the white hunters. The Indians were restricted to small areas of land, instead of being allowed to live nomadic lives on what was once their spacious homelands. An ancient way of life had to be changed in order to accept a new, deeply resented culture which seemingly had less to offer. Such is not an easy task, and has never been accomplished by any race in less than several generations.

Fortunately, no race has a monopoly on intelligence. The world has never seen a better league of nations, than the Six Nation Confederacy under Pontiac, Chief of the Ottawas. Men like Tecumseh, Black Hawk, and Sitting Bull were famous militarists whose techniques can still be studied.

Transition

Once the freedom of the plains and forests was taken from the Indian he was left without understanding, goodwill, or a means that he could comprehend to make a living. He had not been educated to the meaning of this new life. Few white men cared what happened to him.

This transition period from one way of life to another filled the Indian with much bitterness. He no longer had adequate amounts of food at his disposal — the buffalos were gone; and the available supplies of fish and berries on his reservation were inadequate for his needs. To have to accept white man's standards and to have to work for money (a medium of exchange foreign to his thinking) in order to buy food was another blow to his indomitable pride. How he must have hated to bow down and be a servant.

Besides, the problem of racial discrimination made it difficult for him to obtain worthwhile employment. From this period of disillusionment, mental stress, and poverty, the Indian came to accept the white man's ways of earning bread, and gradually learned to recognize the new ideals.

Missionaries

Fortunately, not every white explorer was of an evil character. The missionaries, some of the early hunters, trappers, and later the Royal North West Mounted Police were more understanding, fair, and friendly towards the Indians. Luckily too, the settlers who followed the early hunters were a better lot. The missionaries tried to educate the aborigines regarding the new civilization. Nevertheless, their suspicions and hatreds lingered towards invaders who so often proved themselves to be untrustworthy, and ruthless.

Let it be remembered that the missionaries lived with the Indians, understood their plight, were honest with them, and tried to teach them the white man's way of life as well as his religion. It is little wonder that religion played an important part in



the early days of this country since a great many settlers for the New World came in order to escape religious persecutions at home — as did the Puritans in New England. They came to a new land to practice their beliefs in peace. The French and Spanish brought Catholicism, while

the English, Dutch, and Swedes, brought their versions of Protestantism.

Men like Reverend Marcus Whitman, who led the first American wagon train into the Oregon Territory, Father Lacombe, Father Leduc, and many others, devoted their lives towards helping men

Welfare and Training (from page 1)

solved that all possible information should be gathered concerning these Associations.

The Indian Missionary Record

A very important move concerning the publication **The Indian Missionary Record** has been made during the convention.

It has been resolved unanimously by the members of the Commission that the **Indian Record**, now published in Winnipeg, Man., will be transferred to the headquarters of the Oblate Indian Missions in Ottawa, early in 1952.

It is hoped that this move will facilitate the editing and the news gathering services for the **Indian Record**.

The Editor of the **Record**, Father G. Laviolette, has been appointed to the Missions' headquarters in Ottawa. His duties there will be: 1) Editor of the **Indian Missionary Record**; 2) Assistant to the Executive Secretary of the Commission; 3) Director of a Press and Publicity Service for all the Indian and Eskimo missions in Canada.

This Publicity Service will be organized with a view of informing the public at large, not only on missionary activities of the Catholic Church, but also will give information on the social, economical and educational progress of the Indian tribes across the country. This information will be published through already existing media, such as the daily press, radio, etc.

It has been resolved that a special correspondence course, dealing with education and other topics related to missionary work, will be prepared by Ottawa University Institute of Missions, for the benefit of the Indian Schools Principals and Missionaries throughout the country.

Higher Education

A special study was made of the needs for Higher Education

and a special committee, formed of Fathers F. O'Grady, O.M.I. (Principal of Kamloops, B.C.), G.-M. Latour, O.M.I., (Principal of Hobbema, Alta.), and O. R. S. bidoux, O.M.I., (Principal of Leduc, Sask.), together with the Very Reverend Fathers Biron, Fournier and Boucher, Provincials of Catholic Western Provinces, reported on the needs for High Education.

It has been resolved to make an extensive survey of the need for Secondary Education and that the sub-committee on Indian schools be requested to inquire into ways and means of providing in-service training for present and future principals and teachers in all our schools.

Pope Wants to

VATICAN CITY.—A fervent devotion of the Rosary and faith in an encyclical epistle issued throughout the world.

The epistle, written in Latin, speaks of the Rosary as "a life of Christian life" for all, especially for combating the forces of evil by suitable means of beseeching the "miserably languishing in the camps," among whom the "offense was to defend heresy." Church; as well as fathers of the Church.

The document recommends the Rosary to beg the Blessings of individuals, families, peoples and the world. Among the prayers the letter lists the "prayer against the Church, even the pressure on the faithful in the Apostolic See."

The joint prayer of the meditation on the mysteries modeled on Jesus and Mary of the young the principal says.



another races, and towards fostering a better understanding between them. These men endured untold hardships in order to complete their missions in... particularly the Catholic missionaries who seemingly gave and thought towards their own well-being. Their works stand out in

Indian Woman Teaches Catholic Art

SPOKANE, Wash.—Mrs. Mag-Lie Bill, an Indian from Oakville, Wash., has shown techniques of basket-weaving, using native materials and dyes, at the Catholic Art Association's annual convention, August 28 and August 29, at Holy Names College.

Special emphasis at other workshops was placed on correction of art with every day Christian living in the home, through such means as family prayer books, Christmas cribs, and advent wreaths. Bishop Charles D. White offered Pontifical Mass in Our Lady of Lourdes Cathedral.

October Prayers

plea for intensification of the faithful is made by Pius XII September 15 to the Bishops

for the annual October Rosary "the most efficacious school in the family; as an instrument of evil, and as an especially heavenly assistance for "those of prison or concentration found Bishops whose only rights of God and of the others of families.

the family recitation of the Rosary to obtain peace for nations, and the Church through traditions demanding renewed of war, violent persecutions leading to martyrdom; and in places to break unity with

they will teach adults through the Redemption to live a life of faith, the document

history. They acquainted the Indians with the new religion — Christianity, showed him new methods in agriculture, and taught him skills necessary for settling down. Also, these noble white men helped the Indians negotiate treaties with the invader's governments.

Mission Superintendent Visits Fort Smith

On Saturday, August 4th, Fr. A. Renaud, O.M.I., was the guest of Fort Smith R.C. Mission on the occasion of the golden jubilee of Father A. Mansoz. Father Renaud brought a special message to the missionaries of the Northwest Territories who were gathered at Fort Smith on this occasion, stressing the importance and means to obtain a truly Christian education.

In his address, Father Renaud spoke about the Indian schools, stating that those schools who have a majority of Catholic pupils and who are taught by Catholic teachers are, in fact, and must be, Catholic schools. This is in accordance with Article 120 of the new Indian Act, which came in force on September 4th. A Catholic teacher can give religious instruction in those schools provided he is authorized to do so by the church authorities. Thus, Rocher River, Fort Rae, Franklin, Norman, Good Hope and Red River Indian Day Schools in the Northwest Territories as well as those of McKay and others where Indian pupils are in the majority, are Catholic schools.

Unless an interpretation to the contrary is given officially to Article 120, this article should be put into force literally.

Father Renaud left Fort Smith on August 8th for Yellowknife, N.W.T., where he conferred with church authorities.

UNTIL FURTHER NOTICE

Please send your contributions and news chronicles, etc. to "The Indian Record" P.O. Box 5, St-Boniface, Manitoba

Indian Agencies

At present the Indians are established on reservations, being aided and governed through agencies appointed by the government. Although these administrations restrict the freedom of the Indian in many respects they also render many valuable services for him. It was through these offices that money needed to purchase farm machinery, livestock, and to hire expert advisors, was procured to start the Indian on his new life adventures.

Through the agent's powers the tribes can maintain their lands without fear of molestation from outsiders. Legal protection, medical services, and monthly rations of staple foods are provided through these offices.

Many Indians resent the controls placed upon their rights to transact business without first having the agent's approval; as all their money obtained through sale of produce goes through the agency. Nevertheless this process has been deemed necessary to protect the Indian from being cheated. Many Indians feel themselves capable of conducting their own affairs... compare the metis, Orientals, and Negroes. However, as long as they can live on reservations they can remain a racial group able to preserve, at least in part, their ancient culture.

They are learning, both as a group and individually, how to get along with their white neighbors; and are becoming clever at employing their conqueror's love of money to their own advantage.

An example of this is the system adopted by the Indians in Alberta who are leasing blocks of virgin land for six or eleven-year periods to the white farmers around them. The land must be cleared immediately, one third of the yield must be paid in rent, and upon expiration of the lease the land reverts to the Indians ready for cultivation.

Many have shown themselves to be capable farmers, who use modern equipment, care well for it, and have become prosperous on land which they have cleared themselves. Either way all those who are involved profit from the cultivation. Where the terrain lends itself to such an occupation, ranching has been successfully applied.

Money received from the sale of tribal lands is maintained in a fund by the government for use by the bands.

Education

So far as education is concerned, the Roman Catholic Church must be given credit for providing most of the facilities available to the Indians in Canada. They have established a system of residence schools which function well under sincere and capable leadership or management. They are in the position of having to teach more than just the three R's, since the children, most likely, will have to be taught to speak English, and also how to live in groups. (Of course, group spirit has to be cultivated in any school.)

When linguistic and cultural backgrounds are taken into account, Indian students prove themselves to be equal to any other groups. They are fond of athletics and music. Inadequate financial backgrounds, cultural training peculiar to individual groups, and well nurtured inferiority complexes prevent the majority of Indians from even attempting to compete for higher education.

Books, magazines, and radios — invaluable aids to education — are, more often than not, missing from the homes of these natives. Instead, nomadic life... hunting, fishing... and the like, retains more appeal for them.

The Church provides religious training, distributed from a point which becomes central in the community. Along with the Church, the agencies also lend their sponsorship to such activities as stampedes, hockey teams, and baseball leagues. All these activities help the Indian to gain confidence, and feeling of security.

In conclusion, it appears that the red man has had many obstacles to overcome in making his adjustment to the white man's way of life. Observing the methods used by many Indians in adapting themselves to this regime, as farmers, ranchers, and part-time workers, shows that they are making progress in coming to know a radically different way of life from that which their ancestors knew. May this process of adjustment and acceptance continue for the betterment of all concerned.

Wrestler, Showman, Publicist

BY E. F. THORNLEY

BAPTISTE Thomas Paul, Chief Thunderbird, of Saanich, touring Britain and Europe on his last commitment before he retires from the ring, is the son of the late Tommy Paul and grandson of Ben Paul — noted chief of the peninsula's white pioneer days.

CHIEF THUNDERBIRD

For some years before Tommy's death, his son "Bapti" had been internationally acclaimed as a wrestler, a career which took him far afield for practical administration of his people's affairs and the T'sartlip Indians are under the able leadership of Joe Bartleman, but Chief Thunderbird, through the colorful publicity he gives Vancouver Island throughout the world, acknowledges his inherent obligation to his people.

AS SHOWMAN

Wherever crowds gather to greet the Chief, his deep warm voice and twinkling eyes express for them his enthusiasm for all mankind. They also express Bapti's radiant assumption that mankind shares his enthusiasm.

This personal radiance of Thunderbird often causes him mild despair, for he claims that an air of fierceness is part of his professional duty. In line with this self-imposed obligation, his beautiful "feathers" and ceremonial dress — complete with blanket and tomahawk for the ring — are a standard part of his wrestling tours.

Fans who turn out to cheer his arrivals and departures, see an authentic Redskin standing six feet tall, weighing 250 pounds, with 52-inch chest and 37-inch waist, in full Indian regalia, even to a courteously deadpan "How" in greeting. But this personification of reticence and dignity, which is the Chief in foreign lands is hard to identify with Bapti Paul the fun-loving Saanich Indian.

IN HOME LIFE

At home, his friends and neighbors, both red and white, see Bapti most often as a big bronze person with an impish talent for mimicking small dogs and bewildering small children with playful yarns.

They see him stripped to the waist while he mends fences, digs potatoes, plants bulbs or boyishly participates in athletics of neighborhood kids. Or they hear him merrily recounting his mat exploits and world travels, his mirth ringing as loudly for the joke on himself as on the other fellow.

All this spontaneity, though, is masked in the line of duty, when Chief Thunderbird goes forth in combat, to the glory of British Columbia.

Bapti Paul is first and last a home man, of home-loving people. In every land he has toured, the Chief's warrior mien has been dispelled by simple questions of his home life. His press interviews through the years reveal his pride in his family and his native soil.

The people of Australia, New Zealand, Hawaii, the Philippines the length and breadth of the United States and Europe, have been told of Victoria's sunshine and flowers, the meanings of legends of Saanich Indian names, and have been warmed by Chief Thunderbird's tributes to his wife and neighbors at home.

These tributes he mails in the form of picture books to junior friends and cheery postcards to their elders from varied spots on the globe, or slips in as greetings over the air in far-away radio interviews. Old clippings show that Bapti has managed a plug for his home "near Victoria, B.C."

AN ATTRACTION

As an attraction at public ceremonies Thunderbird has always been a natural, and here again he has followed his established pattern.

This same correspondent tells that aside from his fights, of which he has lost none to that date, he'd made various public appearances, one of which was kicking off at a Maidstone football match and one a broadcast on an important radio program.

He told of the great honor that was his when he represented the Indians in the guard of honor for Their Majesties in Victoria in 1939, and spoke fondly of his wife and seven fine children at home on the Saanich Reserve. Possibly the ultimate triumph for home though is the report of representative British teen-age reaction.

EARLY IN LIFE

Through the years that Chief Thunderbird has been making a vibrant splash of color his professional story has become familiar. Less well known perhaps is his philosophic graveness when discussing the position and aims of his people.

The patriarch Tommy Paul, his father, was opposed to formal education for the young of his tribe, claiming that the greater a man's education, the keener his destructive instincts. Accordingly, the young Saanich Indians of Bapti's generation were educated solely, emphatically to produce — especially in agricultural lines.



Hollywood Stars Devoted to Family Rosary — Loretta Young and Bing Crosby helped Father Peyton, C.S.C., to launch his great "Family Rosary Crusade" in the U.S.A. and Canada. — Are you faithful to your promise of reciting the daily Rosary at home?

Chief Thunderbird agrees with this latter tenet, recalling the well-stocked barns and root houses of his father's day, the barrels of fish taken and cured each year at Goldstream, Cowichan, and even as far away as the Fraser, by massed Indian encampments, the abundance of Indian grown wool, fruit and hay. To forbid education, he feels, however, can never be right.

As an example he cites his own case. At nine, immensely impressed by the English speech of an Indian youth who had been away at school, Bapti decided in the absence of his old-fashioned parent that that was for him and ran away to the Kuper Island School. His father, he says, though sorrowing, was wise, and from then on went the whole way in educating his son.

PREFERRED SPORT

"I could have gone on as far as I wanted then, but after the Cushman School in Washington, where I developed such an athletic record (Chief Thunderbird's attainment of eight school letters for sport was once featured in a syndicated column) maybe I got too big for my britches and quit too soon."

His own children he encourages in their high school work. The academic accomplishments of his daughters, and his son's sports activities at St. Louis College please him.

Of athletic endeavor among boys, he thinks good always results when the thing is not overdone. A promising young sportsman should learn early the importance of other interests, but less athletic-type youngsters can find sports a great aid in developing personal confidence.

Thunderbird himself expresses his lively interest in the world in pastimes which range through drawing and handicraft,

making music by ear on a variety of instruments, and executing native dances of other lands as well as his own.

His garden is ornamental as well as useful with evidence of a taste for woodworking. His early professional Indian costumes were of his own workmanship; today they are usually of his designs, beautifully made up by his wife Belle and their daughters. One notable outfit of his personal artistry was worked in porcupine quills, of which souvenir hunters made short work.

BOOK LEARNING

As in the matter of book learning, the senior Paul regretted his son's decision to be a professional athlete, but once the step was taken he was the staunchest of Chief Thunderbird's supporters.

Bapti recalls how in the last few years of his father's life, his matches in Victoria were often a very personal strain to him, because, his father, with a weak heart, would vicariously endure all the stress of the contest from the ringside.

Education and sincere religious faith, he feels, should be a means to true enlightenment and a great help in the agricultural life to which Saanich tribes are fitted by heritage.

For several decades past, young Indians have been leaving their farmlands for day labor in mills and canneries, but since the war some excellent agricultural tracts have been developed by an up-and-coming generation, and trim good houses are being built on the reserve.

This is in line with the progress which Chief Thunderbird feels is steadily, if slowly, bringing recognition to the Redman's cultural as well as economic contributions to society.

The Family Rosary A Chain of Love

By CLARE BOOTH LUCE

If prayer is "the sword of the saints", it is also the anchor of the family.

All love between human beings, husband and wife, parent and child, brother and sister, is a process of growing and grafting. Each person in a family has his own roots in self and soul. But, in time, the nerves, mind, heart, spirits of each member of the family mingle and entwine, depend and cling to those of the others. In the end, the family seems to be one great plant. Sometimes these intertwining selves are loosened by divergent interests and loyalties. Jealousies and hatreds rip one grafted heart from the rest. Or, divorce tears the whole growth apart, and uproots each member from some of the others. What a painful thing this is. What bitter scars and nasty wounds are left. How seldom the scars ever really heal.

America recorded in its divorce courts last year over half a million of these ruptured families, every member of which must now suffer the pains of domestic lesions for a lifetime.

There are not enough good doctors and psychiatrists in the world to repair, or rather patch-up, the mental and physical wreckage that results from shattered homes. There are, of course, too many of those quacks who pose as "psycho-analysts." They are ready to eat away the money and time of unhappy people who eat away their hearts while these "psycho-analysts" vainly seek to cure their unhappiness.

There is seldom a lasting cure for the spiritual distress that follows when grafted hearts are torn loose from one another, in anger, in selfishness, in pride, in folly, in whim or in sin.

Most of these miserable homewrecks were never told one simple and wonderful truth: "The family that prays together stays together." Of all the ways under Heaven of preventing that awful ripping away of nerves from nerves, heart from heart, flesh from flesh, that follows the family crackup, there is none so perfect as that instituted by God Himself—family prayer.

The most perfect of family prayers is the Rosary. The Bible does not tell us we should say the Rosary. But it does tell us we should say the Rosary prayers! Jesus Himself told us to say the Our Father. The Rosary says that five times. Jesus Himself tells us about the Father and the Son and the Comforter, the Holy Ghost. And the Rosary says the "Glory Be" to Father, Son and Holy Ghost, the ancient traditional prayer of Christendom to the Triune God, five times, too.

The Bible doesn't tell us explicitly to pray to Our Lady. But God's own messenger, Gabriel, the Angel of Annunciation hails Mary in the Bible. It is the Angelic Salutation that the Rosary repeats fifty times. And it repeats this salutation fifty times, not because repetition makes reputation, as the advertisers say, but because reputation makes repetition; and the reputation of Our Blessed Lady, given to Her by God's Angel, was "Blessed among women", and the Mother of God.

So the Rosary is a chain of the Bible's most perfect vocal prayers. And the recitation of them is linked together by the meditation on the mysteries in the lives of Jesus and His Mother. Saying the Rosary means to be in Christ and in Mary. It brings us close to all their joys and sufferings. And all their strength and wisdom, and all their patience and love. Jesus and Mary teach in the Rosary. Who better to teach a family? What better can a family learn than what They had to teach?

How can the parents or the boys and girls of a family be selfish—or rather, find reasonable excuses for their selfishness with Mary and Jesus as exemplars? "Fight self", said Saint Catherine of Sienna, "and you need fear no other foe!" Saying the Rosary in the family circle helps vanquish selfishness, the worst of all family woes.

The family that prays together will never be downhearted. Not that prayers will spare a family all pain and suffering. That is the lot of man. And never more so than in times like these when men and their leaders have wandered so far from God.

But a praying family will be

Potential Income From Oil Industry

The rapidly expanding oil industry has meant much to the people of Alberta but it is doubtful if it has meant more to anyone than the 14,000 Indians who make their homes on the various Indian Reservations scattered throughout the province.

Through the leasing of Indian lands to various oil companies for exploration purposes, the Indian bands have been provided with sufficient capital to undertake, on their own initiative, extensive development programs aimed at what they all eventually hope will be economic independence and social maturity.

This aim very well could be first attained by the 230 Plains Cree Indians now living on the Stony Plain Reserve, situated just west of the Edmonton city limits. Here the D-3 Devonian oil discovery made by Royalite Oil Company Limited in June has provided a new source of revenue for these people through the royalty from the oil produced. If Royalite's discovery, the first assuring oil in commercial quantities on Indian lands in Canada, proves of substantial extent, the funds of the band will naturally benefit accordingly.

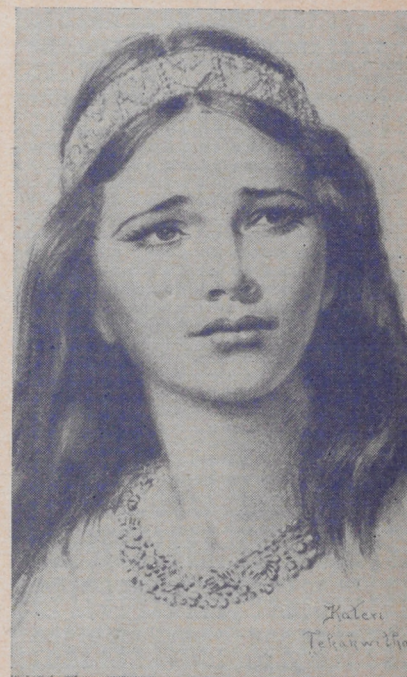
The Stony Plain Indians, known as Enoch's Band, have lived on the reservation, totalling 20 sections of land, since it was set up as such by the government of Canada in 1886. Their existence has been a meagre one until recently when the Alberta oil play reached new heights. Since then money from land leases has done much to raise the standard of living. This new-found wealth has been placed in a trust account, administered by the Federal Government, and the interest from the fund has been used for many justifiable purposes, including distribution of a small portion in cash directly among members of the

band in much the same manner as treaty money.

Now money from royalties on oil produced will go into the band's capital account and may be spent on such things as improvements to farms, extension of medical services and facilities, relief for the aged and many other items aimed at bringing a degree of independence to the tribesmen. Attainment of this status would thus eventually remove from the shoulders of the Federal Government much of the financial burden which administration of treaty Indians once made necessary.

Today the government's financial obligation to the Indians is limited to educational, medical and administration costs. It may be well that Royalite's highly productive oil discovery at Stony Plain is only the start of a new and brighter chapter in the lives of many members of Western Canada's Indian tribes.

Visit Indian Shrine



Kateri Tekakwitha

FONDA, N.Y.—A pilgrimage to the Memorial Shrine in the Mohawk village of Caughnawaga, one mile west of here, highlighted the celebrations in observance of the 275th anniversary of the baptism of the Ven. Catherine Tekakwitha.

The pilgrimage was made up of members of the Third Order of St. Francis from parishes in the Albany diocese who began the day-long celebration with a Mass.

prepared to meet all the unavoidable trials which come its way. And it will be spared the worst trials of all: those that members of a family inflict upon one another.

Say the Rosary aloud in your family circle! Give your minds the width, your hearts the depth, and your spirits the height that comes from prayer. Unite the members of your family one to another in this strongest bond of charity!

And never forget, husband and wife, parent and child, that it takes three to stay in love: you and the other and God!

Those who love one another stay in God's love by prayer. And God's answer to their prayer is to keep them always in one another's love.



Painting of Our Lady of the Teepees by Alec Janvier.

MISSIONARY CONVENTION HELD AT LEBRET

Forty-five missionaries to the Indians from the three Prairie Provinces and from Northwestern Ontario gathered at Lebet on July 11, 12, 13, on the occasion of the Missionary Convention which was presided over by the Rev. Father Piché, Provincial of the Oblates.

GOLDEN JUBILEE OF FATHER MANSOZ, FORT SMITH, N.W.T.

On Sunday, August 5, several Oblate Missionaries gathered to honor Father Mansoz on the occasion of his Golden Jubilee in the Priesthood. Most Rev. Mgr. Trocellier, Vicar Apostolic of MacKenzie, expressed his gratitude to Father Mansoz for his long and fruitful years of service among the Indians of the Vicariate Apostolic of MacKenzie.

Teachers to Meet

Alberta's first convention for teachers at Indian schools will be held October 26 and 27 at the Blue Quills Indian residential school near St. Paul.

Approximately 40 teachers from the Hobbema, Edmonton, and Saddle Lake agencies are expected to attend. Indian schools will be closed October 26 to allow the teachers time to go to St. Paul, northeast of Edmonton.

PROMISING ARTIST AT BLUE QUILLS

Alec Janvier is a member of the tribe of Chipwayans (Legoff, Alberta), a branch of the big Dene family. Alec entered the Blue Quills Indian Residential School at St. Paul, Alberta, at the age of eight. He is the second child (an older sister is married) of Harry and Mary Janvier, of Legoff Reservation, Alberta.

From the time he entered school, Alec showed great talent at drawing. Sketching in black and white and drawing with water colors were his forte. In 1947, Father Bernet-Rollande, principal of Blue Quills School, took personal interest in furthering the talents of his pupil. He set him up in a personal studio and encouraged him to try his hand at oil painting. Alec succeeded so well that he was commissioned to prepare an oil painting for the main altar of the newly-refurnished sanctuary of the school chapel.

Many visitors have marvelled at the talent shown by Alec in this and other paintings and all agree that he has found his medium in oils.

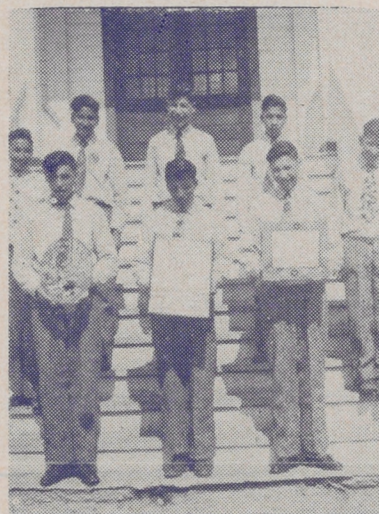
Officials of the Indian Department have shown interest in the boy's future and have promised him help in attending an accredited school of arts, provided the other subjects of his grade eight are up to par.

At present Alec is devoting his leisure time in painting a Madonna for the school chapel. This painting, like the others, depicts the central figure with Indian features and motifs. This picture, entitled "Our Lady of the Teepees," is being exhibited

at the Legislative Building in Edmonton.

Alec seems very happy with his life at school. Naturally his parents and friends are very proud of his accomplishments.

He plays tuba in the school band, loves hockey and all summer sports, and is an avid reader of all books where Indian designs are explained, or which features illustrations with Indian motifs. He is looking forward to a full life dedicated to art.



Sturgeon Landing (Sask.) Indian School Prize Winners

WILDCAT SUCCESS AT STONY PLAIN

PRODUCTIVE POOL ON INDIAN RESERVATION

The Stony Plain Indian Reservation lying west of the City of Edmonton, in north central Alberta, has alternated between "hot" and "cold" for the past two years with much of that time being on the cold side. Right now it's hot resulting from the recent discovery by Royalite Oil Company Limited of D-3 Devonian oil production in the area. Up to the time of this discovery several wells had been drilled on the Reservation, with results not too encouraging, although some small quantities of oil had been found along the west side of the Reserve.

On the evening of June 21, 1951, Royalite Stony Plain No. 2 wildcat well encountered commercial production in the D-3 formation giving the company its first real oil discovery in years of wildcatting. The find, which ranks as a very good one, is the best yet obtained on Indian lands in Canada and bids fair to add a new producing locality to the ever-lengthening list of Alberta's rich oil field.

Initial Potential

While a large crowd of spectators, including many of the Cree Indians who make their homes on the reservation, watched with intense interest, the well, located in Lsd. 6-23-52-26-W4th,

SIOUX HERO DENIED BURIAL

Full Honors in Arlington Cemetery

Sgt. John R. Rice, 37, who died fighting on a Korean battlefield and was denied burial in a Sioux City, Ia., cemetery because he was an Indian, was buried with full military honors in Arlington National Cemetery, September 5. Sgt. Rice, who was acclaimed by his pastor, the Rev. Francis Hulsman, O.S.B., Sioux City, as a man who had a "Catholic mind and a Catholic heart," was killed September 6, 1950.

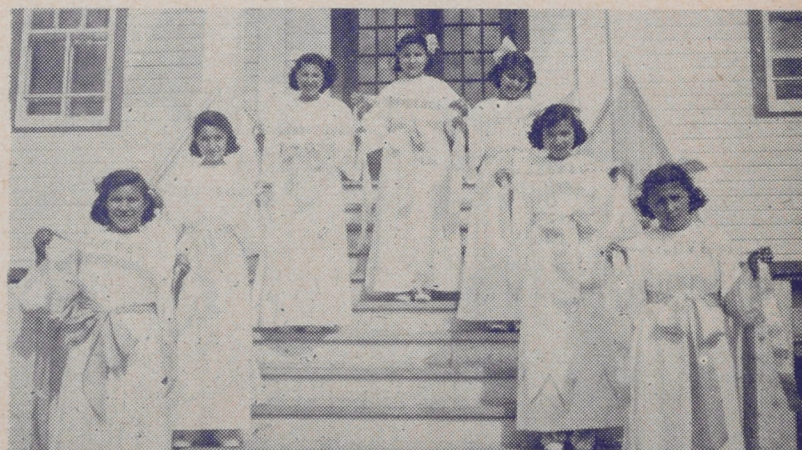
The Rev. Daniel Madlon, O.S.B., Winnebago, was conducting services and the casket was about to be lowered into the grave, when the burial was halted by cemetery officials, who pointed out that the cemetery was reserved to members of the white race.

The Indian hero leaves a wife, who is non-Catholic, and three children, who are being reared as Catholics.

Sergeant Rice was given a place in the Arlington cemetery by President Truman after being refused burial in a Sioux City, Ia., cemetery because he was not a "Caucasian."

Sergeant Rice attended Winnebago and Genoa, Neb., public schools. There were no Catholic schools for boys available at the time. Besides his wife, Evelyn, a non-Catholic, Rice is survived by his mother, Mrs. Fannie Davis, of Winnebago, and three children, Pamela, five; Jean Marie, three, and Timothy, two, who are being reared as Catholics.

was swabbed into production. Allowed to burn on flare for two and one-half hours the well was then placed on test. During the six-hour flow period, through a 9/16-inch choke hole, oil recovery was 56 barrels of 36 API gravity oil per hour for a daily potential of 1,396 barrels.



Sturgeon-Landing (Sask.) — Girls take part in Concert.